

Youth

AUGUST 6, 1961

teens interview new
president / an historic
document declared in
force / lines from new
musical morality play



Youth

August 6, 1961

Volume 12 Number 16

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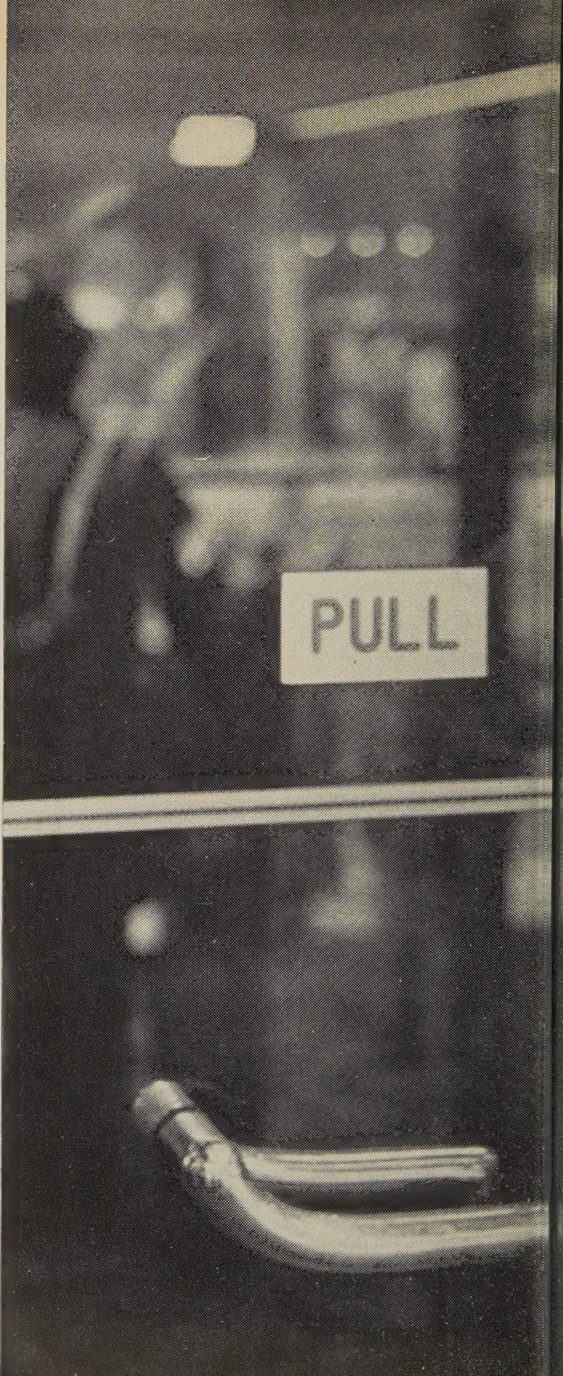
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A black and white photograph of a hotel lobby. In the foreground, a sign with the word "FULL" is visible. The background shows a person standing near a desk or counter.

the long pull

THE BIG GLASS doors opened up to a hot and humid day last month. On the street outside the Bellevue-Stratford Hotel, the world rushed by. Inside the comfortable, air-conditioned hotel, businessmen and tourists checked in and out, generally unaware of the events happening in their midst. To most strangers, the delegates gathered in the hotel lobby were probably attending one of the many conventions to hit town weekly.

What *does* make the new United Church of Christ any different from any other group to hit town? What *is* the significance of this new fellowship formed by the meeting of two streams of American Protestantism? Why should *you* as a young person be at all interested in what happened in Philadelphia on July 4, and the days that followed?

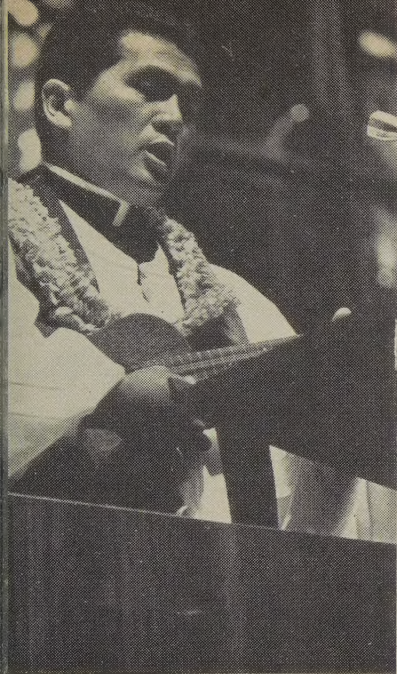
A husky, handsome Hawaiian pastor said: "For you and me, building a new church today has become a matter not of proud erecting of material structures, but of developing a new covenant people—a people open and sensitive to the voice of our Lord speaking to us. Our task is to listen and find again the meaning and function of the Church of Our Lord Jesus Christ for our time."

Our task is set before us.



AN AIR OF EXPECTANCY

More than 700 delegates attended the Third General Synod in Philadelphia in July. This was an historic moment. For 21 years, careful negotiations and grass-roots discussions had been carried on. In 1957, a merger had taken place in Cleveland. Two years later a Statement of Faith was adopted. For two more years a new constitution was worked on and then approved by 33 of the 34 synods of the Evangelical and Reformed Church and by 3669 of the 4036 voting Congregational Christian churches—an overwhelming expression of common spirit. In June the last legal obstacle was cleared. And now—July 4, 1961—the final step toward complete merger was to take place: declaring the Constitution of the United Church of Christ in force. The resolution was presented. Delegates responded to the unanimous vote of approval by singing “Praise God from whom all blessings flow. . .”

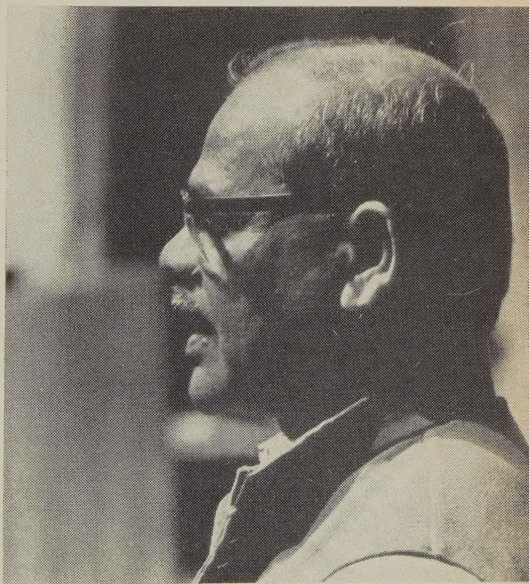


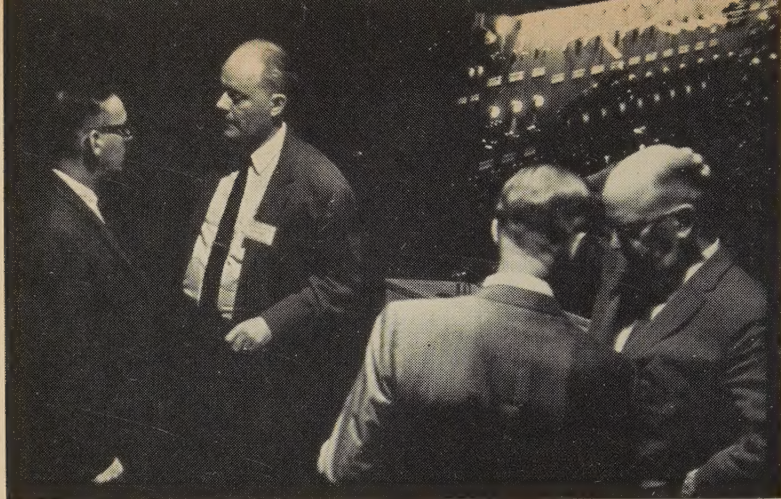
HARMONY

Rev. Abraham Akaka, Hawaii, Synod chaplain, said: "Our Lord calls us to tune up the world that the wilderness might break forth into singing. Our Lord never meant everyone to be alike. There are four strings on this ukulele. Instead of 'My dog has fleas,' we might call these four strings 'White, black, yellow, brown,' or 'Evangelical, Reformed, Congregational, Christian.' But each is under demand to tune itself to Christ, until His law is written in its heart—tune itself to what it ought to be as white, black, yellow, brown, or Evangelical, Reformed, Congregational, Christian. Only then will the wilderness break forth into singing." ►►►

A NEW CHALLENGE

Professor Chandran Deva-
esen, Madras College, India,
said: "Missionary venture is
not coming to an end, it is just
beginning. Now a radically
new challenge faces us. No
longer can the missionary go
into the world representing a
superior culture and under
the protection of a colonial
power. Now we go . . . to seek
to bring reconciliation to
places that are torn, wounded,
suffering with division and
hatred. People want us to
come, but as partners."

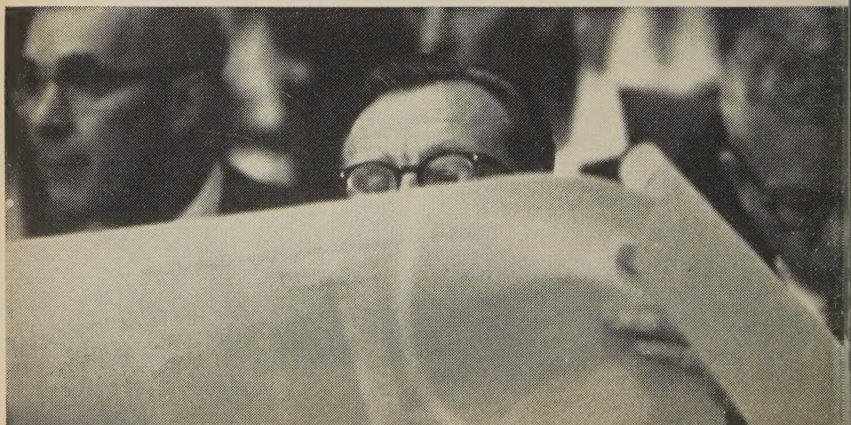


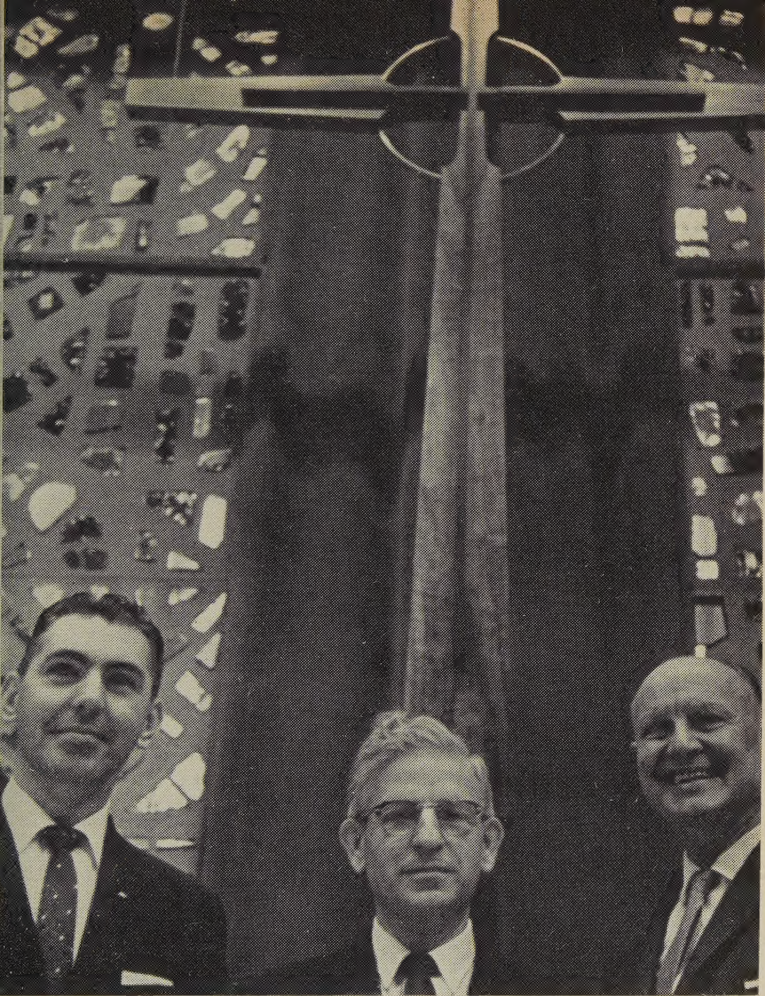


BACKSTAGE . . .

While delegates watch the speaker's platform, details are checked backstage. No legislative body can live long without committee meetings, in formal hall sessions and behind-the-scenes details. Months of meetings were necessary before delegates could discuss and approve a budget for 1962-63, study proposals for the location of a permanent headquarters, review all phases of the work of the church, and elect officers. The ballot sheet (shown below) contained hundreds of names of nominees for the many members to be elected to committees, councils, commissions, and boards, in addition to the three top executives.

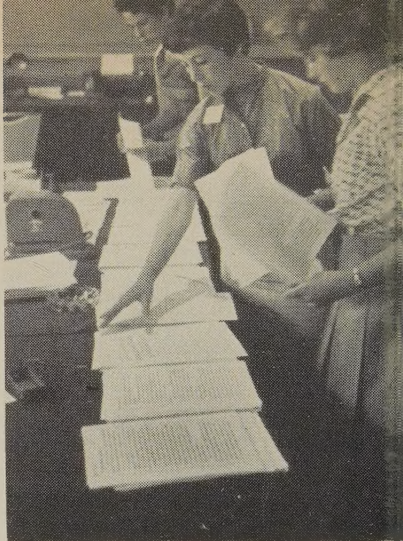
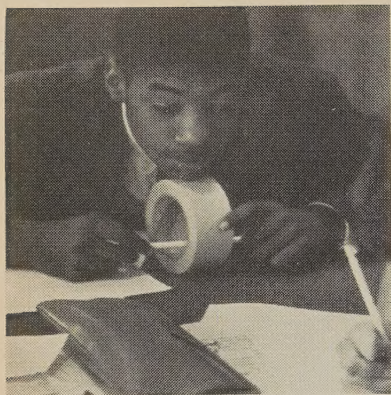
. . . AND THE BALLOT



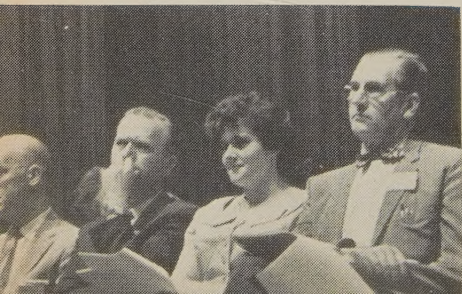


A UNITY OF SPIRIT

"The United Church of Christ has a unique opportunity in this year of history not only to demonstrate the need for unity among the Christian churches, but also has the responsibility to witness to the world that the ties that bind us together, as Christians, are much stronger than anything that separated us." Thus spoke the newly-elected president of the United Church—Dr. Ben M. Herbster (above center). He is flanked by the new treasurer, Charles H. Lockyear (left), and new secretary, Dr. Fred S. Buschmeyer (right).

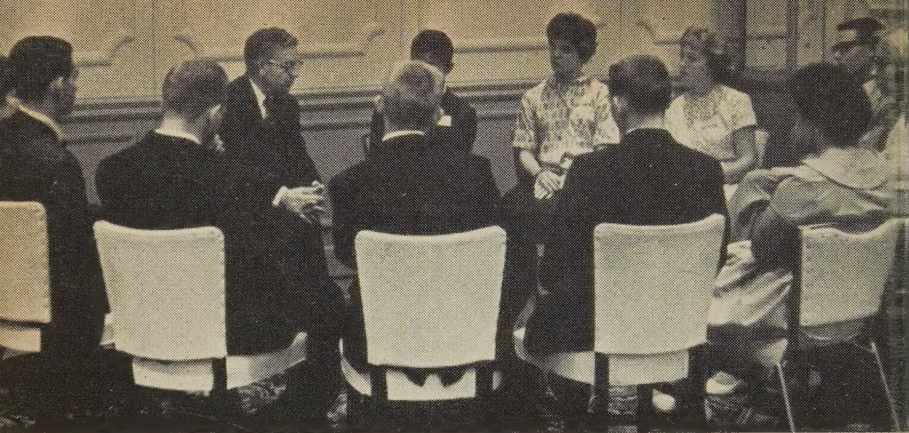


**WE TEENS
WORKED
TALKED
THOUGHT
ATE
AND SLEPT
... THIRD
GENERAL
SYNOD**



Teens were there, too! Ten teens attended as associate members, sitting in on meetings of review committees and passing out reports, resolutions and ballots to the hundreds of delegates on the floor of General Synod. Ten other teens worked behind the scenes collating and stapling papers, and running errands. None were officially-elected delegates. All were hand-picked. Heard in huddles after sessions: "They adults accept me as one of the group." . . . "I'm worried that we're set apart as youth." . . . "If kids were delegates, would they know enough to know what they're really voting for?" . . . "It's our job to listen; it prepares us for the future." . . . "But they need some young people here; most of these delegates are over 40." . . . "I never knew there were so many categories of work in the church!" ▼▼





TEENS

interview the new president

Q *What do you think is the place of youth in the church?*

A I certainly think you have a much more important place than just the fact that some day you are going to grow up and be older people. That is, I think you are important as persons now. Sometimes we who are older forget that. It seems to me that you have responsibility, as every Christian person has, not only to lead a Christian life (by following the principles of our Lord), but also you have the responsibility of making your life count—in service, in witness, in stewardship of time and resources. “Witness” is a word we like to use a lot. It’s a word I never heard of too much in the days when I was young like you are.

As for stewardship, I’m sure that lots of young people have the mistaken idea of “Oh, yes, I’m going to be very liberal in my giving to the Church and good causes when I make my first million.” But the trouble is, you never make that first million. If you establish the habit of hoarding everything that you have when you have *less*, when you have more you’re probably not going to be very liberal with even a million dollars (if you ever have it). Every one of us has a responsibility to use our time, our talents and our money in terms of what we have and not in terms of what we don’t have.

Recently I was at an ordination service and the man who preached the ordination sermon reminded the congregation of a sermon that I had preached 15 years ago. I had forgotten that sermon but somehow he had

not. He said I had preached on the text of the word of God to Moses when God asked Moses, "What do you have in your hand?" Moses said, "A rod." Then, in implication, God said, "You use that rod then for my service." In other words, Moses didn't have an army, and so God did not expect him to use an army, but he did expect Moses to use what he had. Most of us would say that if we don't have an army, or if we don't have a million dollars, we can't do anything. But as I see it, we have a responsibility to use what we have now, not what we don't have or might have later on. We must use what we have now for His service.

Q *What is the place of youth at General Synod? Some of us are here as associate members, with the privilege to speak but not to vote. Should youth be delegates to the General Synod?*

A I think the constitution probably answers that. The constitution is very definite as to who the delegates can be. To put it on a very honest basis, there would be very little chance of your being full delegates to General Synod. I mean there is very little chance that your conferences, or associations, or now the acting conferences, would probably elect you. Perhaps you'll say that it isn't fair, but I suppose being practical you'll have to settle for the status of being an associate member which gives you voice (and I think once in a while it would be good if you'd use your voices). I realize that takes a little nerve. I remember the first time I came, I kept my mouth shut because it takes a while to get on to the mechanics of such a meeting as General Synod. If you can get



PROFILE: The first president of the new two-million-member United Church of Christ is Dr. Ben Mohr Herbst, pastor of Zion Evangelical and Reformed Church, Norwood, O., where he has served for the last 30 years. Dr. Herbst helped bring the United Church into existence through his work on the special commission to prepare a constitution, on the commission on Christian unity, and as co-chairman of the Executive Council (UCC).

As a youngster in Prospect, O., where he was born on August 26, 1904, Dr. Herbst worked in his father's hardware store and at one time ran a gas station in the town. He is a graduate of Heidelberg College, Tiffin, O., and Central Seminary, Dayton, O. He did graduate work at Ohio State University, and McCormick and Chicago Theological Seminaries. He and his wife have two daughters and three grandchildren.

rid of your reticence and really speak on something that interests you, I am sure that the General Synod would listen to you with sympathy and understanding and would take to heart the kind of message which you bring.

Q *Should we young people come to General Synod as a separate group of youth? In the youth program of the United Church of Christ we are interested in integration of youth with the adults. So should we come here as a separate group of associate members, not from our states or synods, but just as a group of youth and remain a group, as we have at this General Synod? Doesn't this kind of set us apart?*

A I think that's true, and I would say that, by and large, it's not good. But I would say in the same breath that I expect that's as far as you can get. In other words, if you as a young person were just one person alone as an associate delegate, you probably wouldn't have enough nerve to make even as much an impact as you have now as a group. I'm afraid that although the General Synod would not want to ignore you, organized as it is, it might ignore you. You see, that's the thing I'm afraid of, I think you'd find if we could poll the delegates to General Synod, they really are very happy that you're here and very anxious for you to take a more considerable part in its dealings. And yet, some of these people speak with a lot of background and fluency, and I can see how they would almost shoulder you out. They wouldn't mean to do that, but it would be inevitable because these are important issues that are being decided here and everybody gets so keyed up sometimes that you really have to fight for your rights on the floor.

Q *You say that it is rather improbable that a conference will elect youth as full delegates. What is your personal opinion about a young person serving as a full delegate?*

A It seems to me a conference is under obligation to choose as its delegates the people who will be able to most effectively represent the point of view of the conference in the meeting of the General Synod. Therefore, at least I can understand why many good people in the conferences are passed over when this selection of delegates is made. And the persons who are chosen are those who have had a little more experience in the meetings of the General Synod and therefore are a little less hesitant to speak and fight on the floor of the synod. Let me put it the other way: What would you honestly believe was your competence to represent your conference in



"You have a much more important place in the church than just that someday you're going to grow up and be older people."

the crucial matters that come before the General Synod? I suspect most of you would say, "Well, it would take us a couple of times to learn our way." Now, if you press my point of view to its conclusion, we'd all be gray-headed at General Synod, because we would always send back to General Synod the people with experience. By that token, you'd never give any new people experience. So I think if a synod or conference is going to vote intelligently, it has to always be sending some new people along with some older people who perhaps at that synod might be more competent to represent the conference. I'm not trying to minimize your competence but, for instance, if any one of you were representing your synod on a very important matter against some of the great debaters in our United Church, you'd probably be over-shadowed.

Q *As the head of the United Church of Christ, the symbol of unity, do you intend to pursue the plan of unity proposed by Dr. Eugene Carson Blake of the Presbyterian Church?*

A First of all, Dr. Blake's proposal, which has been approved by the General Assembly of the United Presbyterian Church in the U.S.A., calls for the Protestant Episcopal Church to join with the Presbyterians in issuing an invitation to the Methodist Church, the United Church of Christ, and, I think, the Disciples of Christ to join in conversations. Now, we haven't received that invitation yet. Certainly, I believe that the United Church of Christ must accept any invitations to pursue conversations in the direction of unity. And personally I'd even go farther than that and say that we have to seek out opportunities. But at the present status of this Pike-Blake proposal, I think we must wait for the invitation.

Q *What are the prospects for such a union and about how many years would it take, if such a union were to be effected?*

A Well, our own union has taken 20 years, and while there were many obstacles in the road of our own union, I think there was no one obstacle as formidable as will be the issue between the churches of the Reformation

"The United Church of Christ must accept, perhaps even seek out, opportunities for conversations in the direction of unity."



and the Catholic point of view as represented by the Protestant Episcopal Church. We might as well face the fact that here you have a tremendous hurdle that somehow has to be bridged. But I certainly do not want to sell short the chances of this succeeding. At the same time I do not want to hold out any optimism that this problem will be solved within a couple of years. Let me explain this difference.

The Protestant Episcopal Church places an emphasis on the historical continuity of the Church—the principle that the Bishops and even their own people must be confirmed by the Bishop. And at the present time in the Episcopal Church there is no recognition of the sacraments or rites of other churches. As a member of the United Church of Christ, you have been confirmed and have behind you a record of so many years as a Christian. If you were to join an Episcopal Church, they would start you out as if you had had none of that past experience. And if you were a minister and wanted to become a minister in the Protestant Episcopal Church, you would not only have to be re-ordained but you would have to be re-confirmed. Some of us would say that we would not want to imply by that re-confirmation or by that re-ordination that what we had experienced before was of no value and was meaningless. This is part of the problem.

Q *We are looking forward to the future of the United Church of Christ with a great deal of interest. What are your hopes and dreams of the future?*

A We have two tasks immediately in front of us. We have the task of really solidifying the unity we have already achieved, particularly on the local level. I'm not speaking so much of congregations but I'm speaking of synods and conferences. But much more important than that (I would say roughly a hundred times more important) is that we get on with the business of the Church. A lot of our energies have gone into this whole uniting process in the last 20 years. It is inevitable that this is so. And I suppose the mission of the Church has suffered somewhat.

As I said yesterday in several press conferences, it seems to me that the

United Church of Christ must justify by her devotion to the mission of the Church during the next years the sweat, blood and tears which went into this union. We'll have to prove that it's worth what it cost. I don't mean cost in money; I mean cost in life. That's the reason we're a church—to carry on the mission of the Church. It's the old story of the river boat with an 8-foot boiler and a 12-foot whistle, and every time they wanted to blow the whistle, they had to stop the boat for there wasn't enough steam to do both. And while that's an exaggeration of the situation we're in, there's just enough in it to make us sensitive to it. So I think we've got to get on with the business of the Church. By that I mean evangelism and mission to America and mission to the world, Christian social action, health and welfare, and guaranteeing human rights for more people, and everything the Church must do to fulfill the command of Christ.

Q *Do you feel that the United Church of Christ should make definite stands on political and social issues that come up?*

A I don't see how the Church can escape that responsibility. Now, by that I do *not* mean that the church should choose between the Republicans and the Democrats. But when you have a moral issue in politics, how can the Church escape taking a stand?

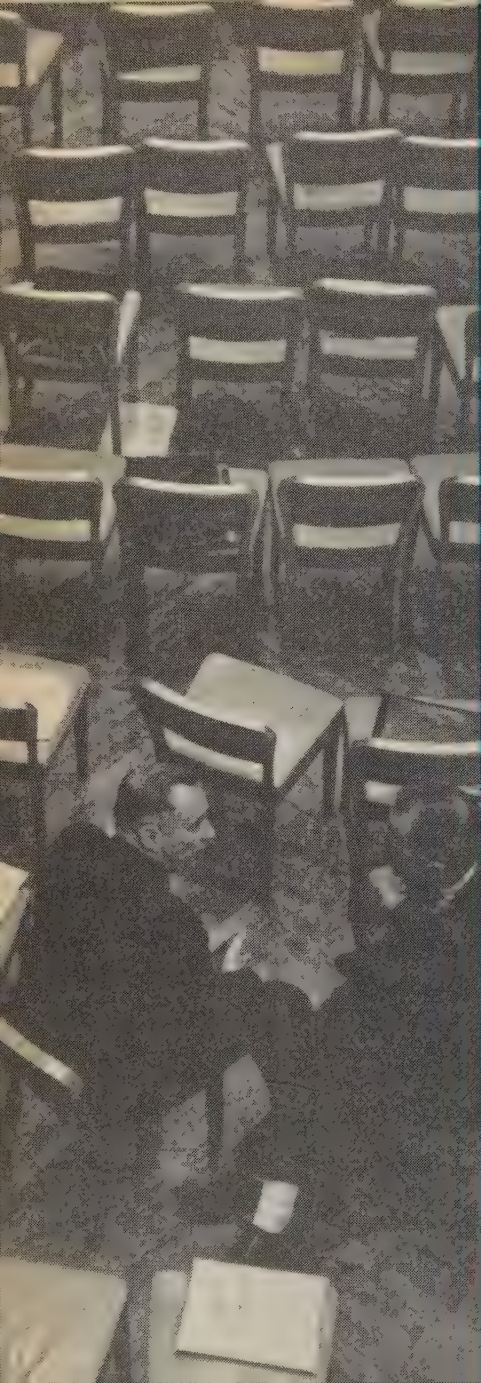
Q *What are some of your duties for the coming year?*

A I'm barely getting started at being president. But, first of all, there will be the whole administrative task of the church. The Executive Council and the General Synod decide matters and I have to see that they are carried out. And I certainly have that duty to perform which you talked about earlier. You said "you are the symbol of the Church" and so I have to be the symbol of the Church. By that I mean, I have to speak a lot and represent our United Church of Christ. I think I have some responsibility, too, in trying to lead in the development of programs, to see that the agencies of the church do not overlap one another, and, at the same time, to see that there are no gaps between them where something ought to be done that nobody's doing. Well, that'll take a couple of days every 24 hours.

Q *Do you think in this union there'll be any time in the future when they'll stop placing people in categories such as 'he's an E and R and he's a CC'?*

A Oh yes! That had almost ceased entirely in the E and R merger, and that hasn't been so long. That's 27 years ago. The other day someone said to me, "I always thought you came from the 'E' tradition." And, of course, I happen to come from the 'R' tradition, but they had known me so long that they had forgotten that. They thought I acted just like an Evangelical.





CONSTITUTION OF THE

1. The United Church of Christ, the Evangelical and Reformed, the Congregational Christian, express more fully the mission to make more effective the Kingdom of God in the world.
2. The United Church of Christ, the Son of God and brethren in Christ all who the Word of God in the Scriptures Holy Spirit, to prosper its work. It claims as its own the faith and ancient creeds and proclamations of the Reformers. It affirms the right to make this faith its own thought and expression, and in accordance with the teaching of our evangelical Christians. It recognizes the Lord's Supper or Holy Communion.
3. The provisions herein define those instrumentalities of the Church, established by or respecting the free and voluntary relations, Conferences and ministries with each other. The pattern prescribed is recommended to churches and ministers, to enable them to carry on the work of the United Church.

ARTICLE I

4. The name of this Church is the United Church of Christ.
5. The United Church of Christ, through its various Conferences and the Synods.
6. Officers of the United Church are the Secretary, a Treasurer and such other as from time to time determined by the Synod.

ARTICLE II

7. The basic unit of the life of the Church is the local church.

UNITED CHURCH OF CHRIST

June 25, 1957, by the union of
and The General Council of
the United States in order to
of the churches composing it,
Witness in Him, and to serve
by this Constitution.

acknowledges as its sole Head, Jesus
of men. It acknowledges as
confession. It looks to the
presence and power of the
redemptive work in the world.
The Church expressed in the
insights of the Protestant
the Church in each genera-
tion of worship, in honesty of
heart before God. In accord-
ance practice prevailing among
the elements: Baptism and the

late the General Synod and
of Christ which are recog-
nized by the General Synod, and describe
the local churches, Associa-
tions with the General Synod and
churches and procedures in de-
votion, Associations, Conferences
to accomplish their tasks
Christ.

UNITED CHURCH OF CHRIST

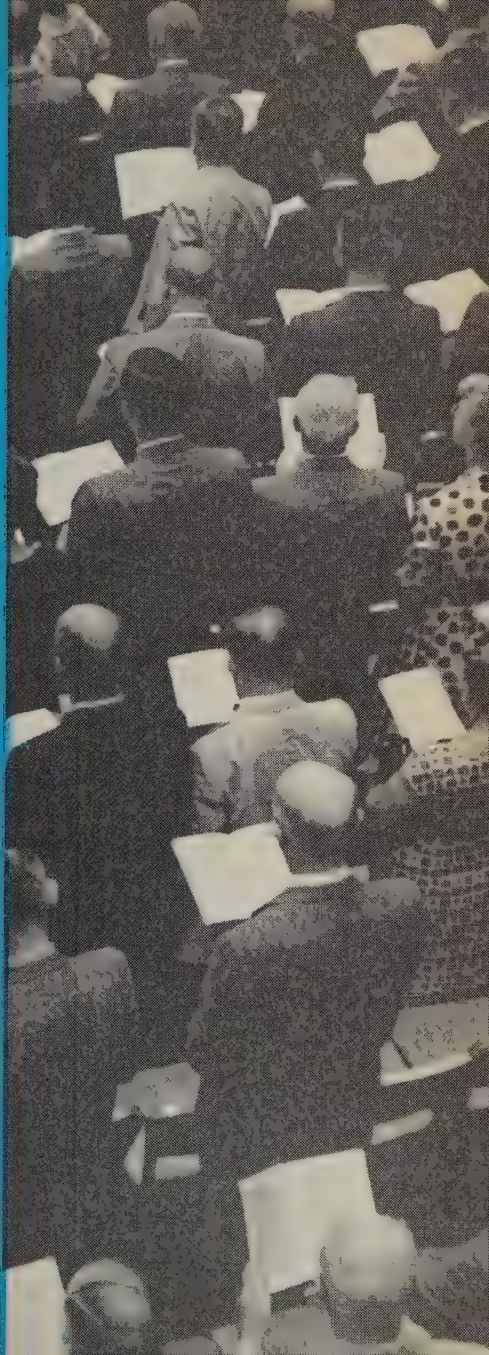
name

of local churches, Associa-
tions.

shall be a President, a Sec-
retary as the General Synod may
be responsible to the General

CHURCHES

tion of the United Church of





from a new musical morality play

THE LAST WORD

RUSTY: They say the world will end tonight. The time has come to go with time, the time to part, time to depart. Good night, my dear, good night. . . . Time to be hung on the farewell tree. We have reached the unfinished parallel track, where a deeper tunnel begins, and a bridge hasn't yet been built. . . .

RUSTY: 10, 9, 8, 7, 6, 5, 4, 3, 2, 1 . . . (*Distant explosion*)

DUSTY: Bingo!

RUSTY: Bongo!

DUSTY: It's cold in here.

RUSTY: United Nations, have mercy upon us!

DUSTY: Elizabeth Arden, deliver us!

RUSTY: General Motors, have mercy upon us!

DUSTY: Sigmund Freud, deliver us!

RUSTY: Batten Barton Durstine and Osborn, have mercy upon us!

DUSTY: In the name of Mutual Life and Cold Storage.

RUSTY: Amen.

DUSTY: There's no answer.

"this is the way the world ends . . ."

If you were told that the world would end on this very day, what would be your last words to those about you? What would be the topic of your conversation? That precisely was the dilemma of the two characters in the musical morality play presented on the night of July 4 at General Synod (photo and excerpts on opposite page). Following the play onstage stepped two theologians—Dr. B. Davie Napier and Dr. Roger L. Shinn (below) to discuss the meaning of *The Last Word*. As noted in the Bible, the play shows that when the end comes, no one is going to be ready. But unlike the Bible, the play says man, not God, will bring about the end (Matthew 24: 36 and 2 Peter 3: 10). The play also points out how hard it is for man to communicate with his fellow man and how much man depends for his salvation on man-made, material possessions.

And where is the church? Rusty reminisces, "I remember in the cathedral once, I thought I saw the Holy Ghost flapping under the roof trying to get out." Rusty and Dusty know that somewhere in the beginning there was some sort of word. But now, why isn't there something they can say to each other? Is there nothing really worth saying now? Perhaps, as T. S. Eliot said, "This is the way the world ends; not with a bang but with a whimper!"





youth ⁱⁿ the NEWS

Touring Europe this summer are 24 teen-age members of the dramatics club at Scarsdale (N.Y.) High School. Described by U.S. Secretary of State Dean Rusk as "exciting," this pioneer project, if successful, will set an example for other communities in America's person-to-person diplomacy.

Miami Catholic schools to study communism

The theory and tactics of communism will be studied in all Catholic schools of the Miami diocese beginning in September. The project will include students from the eighth grade through high school according to the superintendent of diocesan schools. "For a full generation," he said, "Catholic institutions on high school and college levels have been teaching communism and pointing out its evils without giving the positive doctrine of Christianity. However, apparently it has taken the crisis in Cuba, the presence of communism so close to our shores, to make our youth realize the importance of a thorough understanding of atheistic communism. The course will deal with the theories and makers of communism, communism and youth, and democracy and religion.

Dragstrip is awarded to Alberta hot rodders

In Edmonton, Alberta, the city's Hot Rod Association has been given a dragstrip—a 1320-foot section of two-lane highway formerly part of the approach to a now-abandoned overpass outside the city. The asphalt run was offered to the hot rodders by the Minister of Highways. The association is a group of 35 young men banded together to organize hot rodding and promote safe driving. Cars raced need not be hot rods since vehicles are assigned to compete with cars of similar power.

Student swap curb suggested by Murrow

The United States should re-examine its student exchange program and perhaps bring fewer youth here from overseas, said Edward R. Murrow, director of the U.S. Information Agency. He said that foreign students who come to the U.S. and from Western Europe tend to become "denationalized" and are reluctant to return home after their schooling. And if they do go back, they are inclined to stay in urban centers rather than go to the villages where their services are most needed. The U.S. might better help foreign countries such as India and some in Africa, Murrow said, by providing the means for training their students at home.

"It does seem to me," Murrow said, "that in a sense we have got our priorities a little wrong in this country because the total budget of our agency, if granted, will be roughly the cost of one combat-loaded Polaris submarine."

Orthodox youth honored for church leadership

Awards to the senior and junior Orthodox Youth of the Year" highlighted the 14th annual meeting in Youngstown, O., of the Ukrainian Orthodox League in the U.S.A. Receiving the senior award was Daniel Pysh of Carnegie, Pa., while Miss Denise Haluska of Johnson City, N. Y., was presented with the first

junior award ever made by the Orthodox youth league.

Daniel organized his local church's first Boy Scout troop and helped four members win Alpha Omega awards for Eastern Orthodox scouts. Denise, also active in her church, participated in its folk dancing and choir groups.

The UOL is the youth auxiliary of the Ukrainian Orthodox Church of the U.S.A., headed by Metropolitan John Theodorovich of Philadelphia, who celebrated a Pontifical Divine Liturgy for some 350 delegates and guests at the league's meeting.

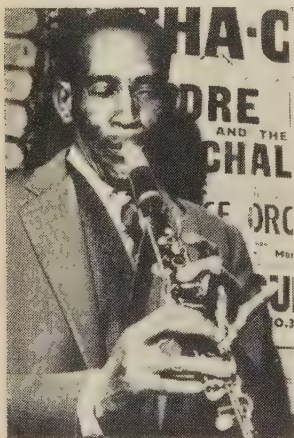
"Plump teens, get movin' " says noted nutritionist

A noted nutritionist says repeated studies show that the great majority of plump adolescents eat LESS than average non-obese teenagers of the same sex. The difference? The chubby teens aren't so active. They sit too much.

"The inactivity of the obese adolescent easily accounts for the calories which permit excessive fat deposition," says Dr. Jean Mayer, consultant in nutrition at a Boston medical center and a Harvard associate Professor of nutrition.

Speaking of the plump teens who are grossly inactive, he said: "We have shown that in such individuals, increasing exercise even without paying much attention to diet invariably results in weight loss."

THE GUITAR IN JAZZ



SUMMER SELECTIONS

DIXIELAND FOR THE "FIG" FRATERNITY

DIXIELAND JAZZ is a kind of music—a happy, carefree kind—which appeals to all but the stuffiest modernists. I've met teenagers from coast to coast who are avid Dixie fans. Some who are skilled instrumentalists actually form Dixieland bands in high school and practically every college campus has at least one combo for a Saturday night party.

A real dyed-in-the-two-beat-wool rooter is affectionately known as a "fig." If he digs the stuff down to its King Oliver and early Louis Armstrong roots, call him a "moldy fig"—but smile when you say it. Whether plain or moldy, all figs are fiercely loyal to their favorites and they'll argue at the smash of a cymbal over the relative merits of the Dukes of Dixieland (Audio Fidelity) and the Castle Jazz Band (Good Time Jazz). Still others wouldn't give you a bent yen for either but would wrinkle your lapels while proving that there is nothing like Al Hirt's trumpet when teamed with Peter Fountain's clarinet (*Jazz Band Ball*—Verve), or without Fountain (*At Dan's Pier 600*—Audio Fidelity).

What's so great about Dixieland? Well, first of all, it's easy to figure out what's going on. Usually, only six or seven instruments are involved—front line of trumpet, trombone and clarinet plus rhythm—drums, piano and string bass or tuba. Sometimes a banjo or a guitar is added.

Secondly, the tunes and the harmonies are fairly simple, the musicians know them all by heart and the easy flow of notes from a group of professionals is strictly from relaxville. Finally, the carefree, cheerful, "look 'em, no cavities" sound of the Dixielanders in full cry is so warmly communicative that no listener can help getting a lift from the proceedings.

Historically, all of this started around the turn of the century when King Oliver's Creole Jazz Band became popular in New Orleans and then created a sensation in Chicago about 1918. Louis Russell, The Dodds brothers, Lil Hardin, Kid Ory, Mutt Carey, Barney Bigard, Albert Nicholas, Fate Marable, Bunk Johnson, Pops Foster, Sidney Bechet and Louis Armstrong were the "name" musicians of the 1920's. The first white man to imitate the early Negro music was Papa Laine in whose footsteps came Nick La Rocca and The Original Dixieland Jazz Band and Leon Rappolo with his New Orleans Rhythm Kings.

Reissued old recordings, vintage 1924 and up, tell a scratchy story about these artists—mostly on Riverside (*Ma Rainey* and *Louis Armstrong*) and Columbia (*The Bessie Smith Story* and *The Louis Armstrong Story*) plus various anthologies by Folkways Records. All are wonderful examples of how jazz developed in the early days.

Later, more white horn men—Will Bill Davison, Jimmy McPartland, Red Nichols, Miff Mole, Bix Beiderbecke, Frank Trumbauer, Pee Wee Russell, Jack Teagarden and Frank Teschemacher, among others, organized various groups which played a kind of Dixieland music labeled Chicago style. Eddie Condon, a guitarist (*Condon ala Carte*—Commodore), led numerous combos of pioneer Chicagoans. Bix can be heard with his Wolverines on Riverside. Others pop up on labels such as Victor, Columbia, Brunswick and Capitol from time to time.

For current, well-recorded examples of Dixieland Jazz, check *Dixieland Jazz Ltd.* (Atlantic), *George Lewis* (Riverside), *Louis Armstrong—Satch Plays Fats* or *Satch Plays W. C. Handy*—both on Columbia, *Louis Armstrong* (Audio Fidelity), *Wilbur De Paris—Something Old, New*, etc. (Atlantic), *Red Allen Meets Kid Ory* (Verve), *Doc Evans* (Audiophile P-44 and 45), *Bobby Hackett with Teagarden—Coast Concert* (Capitol), *Latty Matlock* (Warner Bros.), *Bob Scobey* or *Lu Watters* (Good Time Jazz), *Turk Murphy* and *George Lewis* (Verve), and a sure fire bet. Franz Jackson's *A Night at Red Arrow* on the Pinnacle label. If you can't find locally, write Pinnacle Records, 5358 South Wells St., Chicago, Ill. ▶▶▶

THE GUITAR IN JAZZ

INSTRUMENT dealers tell me that the guitar is by far their best seller these days. Teenagers and adults alike are putting callouses on their fingers practicing "Bill Bailey." "Undecided." "Greensleeves." "Skip to My Lou" plus hundreds of other folk tunes and jazz standards.

Because of this surge of interest, I thought you might like to know something about the background and current use of the guitar, both as a solo and rhythm aid in combos and big bands. In doing so, I'm going to select some of the top performers and give you a discography which will help you find some of the best examples of their work on LP albums.

The first jazz guitarist to become widely known for his brilliant playing of interesting chords and delicate single-string solos was Eddie Lang. Unfortunately, Lang died at the age of 29 as he was approaching the peak of his abilities. His best work with Violinist Joe Venuti, Red Nichols or his own group—mostly on the old Okeh or Vocalion labels, has never been re-issued in long-play form. Some fairly good examples of his style are found on Columbia CL-854 with Louis Armstrong, Columbia CL-855 with Bix and Brunswick 54047 with Nichols.

Another highly inventive and influential guitarist was the Belgian gypsy Django Reinhardt. As leader of the Quintet of the Hot Club of France, Django became the first European musician to bring new guitar-strumming techniques to the attention of American jazz men. A choice number of recordings made with the Quintet are on Victor LPM-1100.

In my book, the man who did the most to make the guitar an exciting solo instrument was Charlie Christian (1919-1942). He spent only three years on the big time jazz scene but his work with the Benny Goodman band and sextet left such a tremendous impact upon his successors that today all guitarists reflect much of the technique Christian used in developing a flowing, even beat for single-string soloing on the electrified "bebop." Not only was he the first jazz man to gain recognition for his brilliant work as an improviser but he also laid the foundation for the widely varied chord patterns which were identified with "bebop," the forerunner of modern jazz. His work with Benny's sextet can be heard on Columbia CL-600 and CL-500—with Lionel Hampton on Victor LJM-1000. Also check *The Harlem Jazz Scene 1941* (Esoteric 548).

While Lang, Reinhardt and Christian were pioneering in the solo area, dozens of other "git" men were content with relative obscurity buried in the rhythm sections of bands and small groups. The most consistent and dynamic swinger of them all is Freddie Green who has contributed mightily to the pulsing beat of Count Basie's Orchestra for almost a quarter

century. On his own, he made one LP, *Mr. Rhythm*, for Victor (LPM-210) but he has also recorded with innumerable stars such as Goodman, Wilson, Billie Holiday and Lester Young.

From the same school of experience as Green comes Al Casey who gave such a great lift to Fats Waller's solid little group. Victor, with *One Never Knows, Do One?* (LPM-1503), reissued 16 Waller sides, 14 of which feature Casey as he sounded in the mid- and late-thirties. Prestige Records, just last year, rewarded Al with his first album as a leader. It is called *Buck Jumpin'* (Prestige/Swingville 2007) after the title of his best-known solo with Fats. On this one, Casey swings in a mighty groove from start to finish. Don't miss it.

Although Green and Casey prefer the gentle pulsations of the unamplified guitar, others of today's top stars, with the possible exception of Charlie Byrd—*Jazz at the Showboat* (Offbeat Records OJ-3001), are 100 volt AC operators exclusively. Byrd, by the way, is a fabulous technician who has studied with Segovia and plays every kind of music from 16th Century "way in" ballads to 20th Century "way out" modern things.

By far the best known and most recorded guitarist is the self-taught Barney Kessel. Winner of every major popularity poll one or more times, Barney's Charlie-Christian-oriented style is an example of all that is good and tasteful in jazz. He can lay down the beat or take off on a driving single-string chorus with equal ease. The choice recordings he has made were done for the Contemporary label. Of these, my own favorites include *Poll Winners Three* (M-3576) and *Exploring the Scene* (M-3581), both with Shelly Manne and Ray Brown, plus *Some Like It Hot* (M-3565) featuring Art Pepper on sax and clarinet and trumpeter Joe Gordon.

Other top members of the strumming fraternity are Billy Bauer (Verve 8172, originally Norgran 1082); Chuck Wayne, whose Vik disc, *String Fever*, is a collector's item, or try *The Four Most Guitars* (ABC Paramount 109); Johnny Smith, *Easy Listening* (Roost 2233); Sal Salvador, *The Beat for This Generation* (Decca DL-74026); Barry Galbraith, *Guitar and the Wind* (Decca 9200); Tal Farlow, *The Tal Farlow Album* (Verve 8138); Al Caiola, *Guitars, Guitars, Guitars* (United Artists Stereo 3077), a fascinating set where over-dubbing of the tapes makes six guitarists sound like an entire brass or sax section from the bands of Glen Miller, Count Basie, Artie Shaw, and Benny Goodman. Herb Ellis is at his best on *Ellis in Wonderland* (Verve 8171) and *Nothing But the Blues* (Verve 8252).

The most interesting and exciting new six string wizard is Wes Montgomery whose *Incredible Jazz Guitar* (Riverside RLP 12-230) and *Movin' Along* (Riverside RLP342) show his style. —TED RIEDEBURG

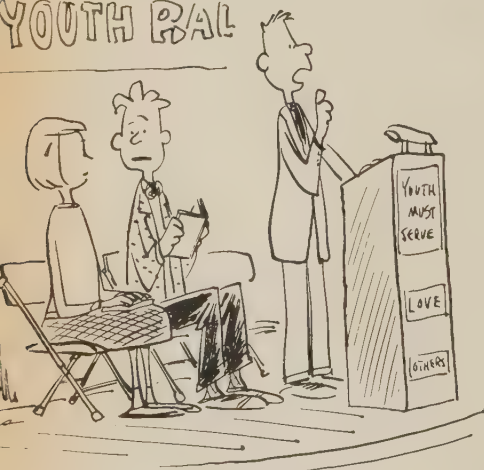
One vote for fiction

I really enjoyed the story, "Queen for a Minute" by Eleanor Mohr Struthers in the July 23 issue of YOUTH magazine. I think it was helpful as well as interesting and I would like to see more stories like that in YOUTH. Why don't you find out if other teenagers beside myself liked this change in YOUTH. I certainly did.

—Margaret Calvin,
Leetonia, Ohio

Young Pillars . . .

YOUTH PAL



Copyright 1961. Gospel Trumpet Co.

"I'll never be a good song leader . . . Trying to decide whether we should sing the first, second and fourth verses, or the first, third, and fourth verses, or the first, fourth and and fifth verses is driving me crazy!"

touch & go

Did you see stars, too?

Dear Sir:

The inside cover of the June 2 issue of YOUTH magazine was hardly what one expects of a Christian publication on a patriotic holiday. The editorial remarks asked, "Then why today are we hate around the world?" Added to this is the careless position of the flag with the fields of stars up on the upper right corner, instead of the upper left. Even our under-ten-year old sons spotted the error right away. And this is geared to teens?

—Mrs. Charles Meaders
Spokane, Wash.

EDITOR'S NOTE: Yes, even we know better, but we did not catch this obvious error of the positioning of the field stars until after that issue of YOUTH was on the press. Mrs. Meaders was the first and only person to call this error to our attention. We're wondering if any other caught this mistake, too?

On celebrating war

Just wanted to say that the editorial, "Aftermath . . . the Civil War," in the May 28 issue of YOUTH is a masterpiece. I'm glad our UCC youth have a chance to read such prophetic writing. . . .

—Ted Braun,
State College, Pa.

may we quote you?

As we stand on the threshold of the Church's new day, it is these hopes which will claim first place—the deepening of our sense of oneness as we come to know each other better, a great new wave of evangelistic zeal in all our life, a new commitment of ourselves to the faithful stewardship of all that we have and are, and a purposeful rooting of the Church's life and work in the scriptural and confessional soils out of which we had our birth.

—Dr. James E. Wagner

To know the age of the United Church one must go back of Cleveland and Oberlin, back of Seattle and Lancaster, back of Mercersburg and Northampton, back of Plymouth Rock and Falkner Swamp, back of Calvin and Knox and Luther, back of the Renaissance and Nicea, back even of the Apostolic Church. To know what is the beginning of the United Church, though Christ be its head, one must even go back of Jesus of Nazareth, back to where the Bible points: "In the beginning God . . ." However new it may appear, actually the United Church is but renewal of the mission which is of God.

—Dr. Fred Hoskins

The African has learned just enough of the Christian doctrine of the worth of the individual to lift up his face and shout "We will be free! We will have food! The riches of this great land shall be ours!" It is not that Africans are not ready for freedom; it is we that were not ready for their freedom.

—Dr. Reginald Hefferich

COVER



STORY

"It was a real thrill to be able to shake hands and talk with Dr. Ben Herbster, thanks to YOUTH magazine," commented one teen-age gal at General Synod. "As I sat in on the review committee, I got a deeper outlook on the functions of the church," added another. And a third young person observed: "Suspicion is subsiding and confidence is rising as this new body of Christ concerns itself with the larger work of the church." What will be the report of progress when the Fourth General Synod meets in Denver in 1963?

CREDITS FOR THIS ISSUE:

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ARTISTS: 26, Charles Schulz, Copyright, 1961, Gospel Trumpet Co.

AUTHORS: Quotes on page 18 are from the new musical morality play, *The Last Word*, with book by James Broughton and music by Mildred Kayden; Ted Riedeberg, White Plains, N. Y., consultant on chemical markets, former jazz musician, record columnist for YOUTH magazine; "How Can You Break Bad Habits?" is reprinted by permission from *Hi-Way* teen magazine of the United Presbyterian Church in the U.S.A.; the poem on page 32 is a stanza from a new hymn written by Dr. William Nelson, pastor of Trinity Church, Akron, Ohio, and based on the Statement of Faith of the United Church of Christ. The excerpt from the hymn is reprinted by permission of the author.

How can you break bad

If you've tried to cure yourself of some annoying practices—and failed, here are several methods that could help you succeed.



IF YOU look around the room during any tough examination you see a girl chewing her fingernails; another gnawing pencil; a boy massaging his forehead; others pulling their ears, noses, chins. These mannerisms are caused by the most common human behavior: habit. Under pressure, each student does unconsciously what has become part of him through repetition.

But even when we aren't under tension, habits mainly control our actions. Fortunately, most habits are good because without them we couldn't walk, talk, read, or write. We would be like a helpless baby who hasn't yet learned regular patterns of behavior, so is able to respond only to impulse.

Everything we do regularly that is not instinctive is habit. If it's good, it helps us; if it's bad, it harms us. To judge which is which, we simply ask, "Is this helping or hurting me?"

Determining whether a habit is good or bad often depends on society or the individual. In some countries, to spy on your parents is a good habit—considered highly patriotic. But not in our country! Doing 20 push-ups every day, or studying alone in absolute quiet may be good habits for some, but not for everyone.

Since habits are acquired, you can discard them as easily as an old gym suit, if you really want to. For example, to break the habit of not wanting to get up in the morning, arrange early

Habits? how can you



appointments before school—things you enjoy doing such as meeting a friend, working on a woodshop project, practicing basketball shots.

Some bad habits—especially emotional ones—have deep psychological roots. It's not easy to break these, so you should see your family doctor, minister, or a psychologist for help. Or consult some other adult who is understanding and whom you admire and trust.

However, to break the common garden variety of bad habits: nail biting, head jerking, body twisting, the do-it-yourself method is enough—if you apply yourself. These are habits that you do unknowingly, without realizing you are bothering others. When someone calls them to your attention you try to stop—but can't. Then they become worse.

Psychologists at Johns Hopkins University have found that it's best not to try to avoid your bad habits, at first, but to *deliberately practice them*. This reverse method is called "negative practice." When you perform an act you don't want to, you find it awkward and distasteful and react against it.

Practice for 15 or 20 minutes every day before a mirror. Concentrate on what you are doing—a foolish, unpleasant pastime. Ask yourself why you're doing it—to rid yourself of a handicap. ►►►

break bad habits? how

Then think that this is the way you look to others—how awful!

Chances are you will be so disgusted with yourself that it will come to your aid in giving the unwelcome habit the boot.

This shock technique—breaking the psychological chain that breaks the habit—is also effective if you constantly interrupt others' conversations. Try cutting into the conversation of a teacher, parent, or someone else whom you respect and actually wish to listen to. When you wake up to the naked unpleasantness of what you're doing, it's not likely that the habit will survive your horrified scorn of yourself.

If you tend to dress sloppily most of the time, deliberately wear dirty jeans on an occasion when you want to look your best.

If you're always late for class and appointments, arrange to be late for a date you've been eagerly looking forward to.

If you fritter away your time, force yourself to waste time when there's something you want to get with right away.

You won't be acting as crazy as you seem to be—not if the jolt you give your bad habit proves fatal.

Even though this revolutionary technique works, it's recommended only in the initial stages of ousting an unwelcome habit—just a shocker to make you fully realize what you've been doing. Then you'll want to start "positive" practice—constantly repeating the mode of behavior you want to acquire until it becomes automatic.

You can eliminate a bad habit more simply and with more lasting effect by replacing it with a good one.

If you indulge in double malteds or banana splits every night and this is having ill-effects on your complexion and waistline, substitute something else that you consider a treat—like going bowling. Bad habits, very often, are formed merely to fill a vacuum. It might just as well be filled with good ones.

Many bad habits vanish when you change surroundings and routine. If you seem unable to settle down to homework, try designating a particular place for study—say, a special chair in which under no circumstances will you do anything but study.

But you won't have success with any method of breaking bad

Can you break bad habits

habits until you first of all recognize that the habit exists. Next, you must admit that it's bad and an obstacle you really want to be rid of.

And then you must realize that to change a habit means to change yourself. However, renovation won't happen overnight. Plan to take a step at a time, not trying to surpass your limitations. Thus, you'll avoid discouragement and build self-confidence—your greatest ally.

Plan your campaign carefully, keeping the objective constantly in mind. Set a certain time each day for practice and don't let anyone—most of all yourself—put it off. If you're on the phone when it's time to practice unlearning a habit, tell your friend it's "Liquidation Hour," and hang up. Breaking a bad habit really isn't difficult—if you *act*.

There are bound to be some stubborn cases. But remind yourself how nice it will be when you're no longer a miserable slave to that silly, irksome, unattractive gesture, mannerism, or quirk—and you'll more than double your efforts.

—WILLIAM COLE

"the same yesterday, today, and forever"



Why does this symbol so often appear on the altars and pulpit hangings in our churches? The symbol is made up of the first and last letter of the Greek alphabet—Alpha and Omega. This symbol stands for Jesus Christ—"the first and the last, the beginning and the end" (Revelation 22: 13), "the same yesterday and today and forever" (Hebrews 13:8). And thus, it appropriately appears on the program and *White Book* of the Third General Synod of the United Church of Christ, for it is in Christ that we seek our unity.



Now created by Thy Spirit,
Stands the Church in full array,
Binding in one holy concord
All who worship Thee today;
Men of every land and nation,
Every age and tongue and race,
Witnessing as Christian brothers
To the oneness of Thy grace.

Written by Dr. William Nelson, the above stanza is from a new hymn inspired by the Statement of Faith of the United Church of Christ.